



Arnold Wankenstein Delin.
 To His Grace the most Reverend Father in God
 Lord Arch Bishop of CANTERBURY Lord
 This Plate is most Humbly Dedicated by the Publisher



W. King Sculp. 1733.
 WILLIAM WAKE by Divine Providence
 Primate of all England and Metropolitan
 of this Work His Graces most Humble & Dutifull Ser.
 Tho. Edlin.

Printed



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THE HISTORY

OF

A D A M and E V E:

OR, AN

HISTORICAL AND CRITICAL ACCOUNT
OF THE
ORIGIN AND FALL OF MAN.

Extracted from the most Celebrated Authors,

By the Reverend Mr. T. JOHNSON.

Illustrated with Five large and beautiful Copper Plates, Engraved by G. King,
(Disciple to Mr. *W. Verelst*), and Other Eminent Hands. From the Original
Drawings of the famous A. Vanhaeck.

REPRESENTING,

- | | |
|---------------------------------------------------------------------|----------------------------------------------------------------------------|
| I. <i>Adam</i> in his State of Innocency. | IV. <i>Adam</i> and <i>Eve</i> flying from the Voice of God in the Garden. |
| II. <i>Adam</i> and <i>Eve</i> in the Garden of <i>Eden</i> . | V. <i>Adam</i> and <i>Eve</i> driven out of Paradise. |
| III. <i>Eve</i> eating of the Fruit, and giving it to <i>Adam</i> . | |

L O N D O N :

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(Price One Shilling and Six Pence.)

HISTORICAL

A. D. A.

HISTORICAL AND CRITICAL

ORIGINAL MANUSCRIPTS

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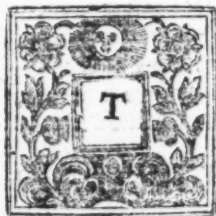
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THE
H I S T O R Y
O F
A D A M and E V E.



THE History of *Adam*, says some
“ supercilious Hypercritic, Who
“ furnished you with any new Me-
“ moirs concerning him? Have
“ you recovered the Inscriptions
“ on the Pillars of *Seth*? Or, has
“ that old Serpent, the Seducer
“ of *Eve* (since he only of crea-

“ ted Beings can be acquainted with them) communi-
“ cated to you the Particulars of that important Period?”

Not so severely inquisitive, Sir. There can be no Want of Materials on a Subject so fertile of itself, that has already been canvass’d with all the Subtilty of Theological Disquisition, and heightened with all the Luxuri-
“ ancy of poetical Imagination. Let us see what it af-
“ fords us! Let us analyse the whole Narrative in the
“ Spirit of a literal Commentator, and consider, as we
“ go on, the principal Objections that have been brought
“ against it in this Sense; and then, let us view it in the
“ Light of an allegorical Believer, who, unable to get o-
“ ver the seeming Absurdities that occur in many Parts of
“ it, is for considering the Whole as an instructive Para-
“ ble. In doing the first, I shall intermix the Reflections
“ of the late learned Bishop of *Meaux*, with what I have
“ met with in other Writers on the Subject; in the second,
“ I shall entirely follow the late Dr. *Burnet*, Master of the
“ *Charter-house*, the Singularity and Ingenuity of whose
“ Opinions every one is acquainted with.

Can there be a more indisputable Testimony of Truth, says the *French* Bishop, than what we have of the Writings of *Moses*? At a Time, of which profane History preserves no Memorial, or at best gives us only a Tissue of Fables, that most antient of all Books presents us with a regular Narrative; it leads us through a Number of particular Events, and traces back the Succession of Things up to their first Principle, God himself, the Author of all; it describes precisely the Creation of the Universe; that of Man in particular; the Felicity of his original State, the Causes of his Misery and Imperfec-
“ tion, and the Assurance of his Restoration.

The God of the *Jews* and the *Christians* hath nothing in common with the Deities of the *Heathen*, which were always imperfect, often vicious Beings. Our God is one, infinite, perfect, worthy alone to be the Avenger of

Vice and the Rewarder of Virtue, because he is Holiness itself. He is infinitely superior to that first Cause, that first Mover, known to the Philosophers. Those of them who went farthest have indeed supposed a God, who finding a Matter like himself eternal, and self-existent, became the Artificer of Nature, and gave Form to the confused Chaos, which he did not create: But the God of our Fathers, the God of *Abraham*, the God whose wonderful Works *Moses* has written, did not only put the System of Things in Order, but gave Existence even to Matter; before this, nothing *was*, but God alone. He is represented as making all Things by his Word, as well because he formed it in Wisdom, as because he created it without Labour, by only the Act of his Will.

But this Almighty Architect, who does all with so much Ease, chose to perform his Work at several Times, within the Compass of six Days. He acts with a sovereign Liberty, and manifests his Power where, when, and in what Degree he pleases. He is Master of his Matter, his Work, and his whole Performance, and submits to no other Rule but his own Will, which is eternally and infallibly right. Yet what the Scripture teaches us concerning the Creation of other Things, is nothing in Comparison to what it says of the Formation of Man.

God had hitherto done all by the Word of his Command: *Let there be Light; let the Firmament be extended in the Midst of the Waters; let the Waters be gathered together; let the dry Land appear, and bring forth Grass and Herbs; let there be Light in the Firmament, to divide the Day from the Night; let the Waters bring forth abundantly the moving Creature that hath Life; let the Earth bring forth the living Creature after his Kind.* But when Man was to be created, *Moses* gives a new Form of Speech to the Almighty: *Let us make Man*, says he, *in our own Image, after our Likeness.* It is no more that imperious and commanding Tone; but a softer, though not less efficacious Expression. God holds a Consultation with himself; excites himself to the Work; as if he would signify that what he was going to undertake, was some-
“ what beyond all he had yet performed.

Let us make Man. God speaks in himself, to one of whom Man is both the Image and the Work, to him by whom all Things were made, to that Son, who whatsoever Things he seeth the Father do, himself doth likewise: And
by

by speaking to or with the Son, he speaks at the same Time with the Almighty Spirit, coequal and coeternal to both Father and Son.

The Jewish Doctors indeed are of Opinion, that God might on this Occasion hold a Consultation with such Angelical Beings, as he thought fit to employ in the Creation of Man; and then they tell us a ridiculous Story of what pass'd between God and *Moses*, who was afraid by this plural Expression to bring the Divine Unity into Question: But better Authority than theirs is necessary, to invalidate such an early Declaration of the Blessed Trinity.

It is a Thing unknown in all the Language of the Holy Scripture, for any other than God to speak of himself in the Plural Number: *Let US make*. Even God himself does not speak thus above two or three Times; and this extraordinary Mode of Speech began to appear when the Creation of Man was under Consideration. When God changes his Manner of speaking, or acting, it is not because there is any Alteration in himself: He only shews us, that, according to his eternal Councils, he is going to begin some new Order of Things. Thus, in the present Instance, Man, a Creature much superior to all others, whose Generation *Moses* has described, was produced in a Manner entirely new. The Trinity began to manifest itself in the Creation of a reasonable Creature, whose intellectual Operations are an imperfect Image of those eternal Operations in which God is all-fruitful.

This Form of Consultation, which the Almighty makes use of, intimates that the Creature, which was now to be formed, should be alone capable of acting with Deliberation and Understanding. The Rest of the History is not less extraordinary. We read nothing before, in the Production of any other Creature, of the Finger of God being employ'd upon a corruptible Matter: But to form the Body of Man, God himself takes of the Dust of the Earth; which, being fashioned under such an All-powerful Hand, received a more beautiful Figure that had ever yet been seen. This particular Attention which appeared in God when he created Man, shews us the particular Regard he had for this Last of his Works, tho' all the rest were immediately conducted by his Divine Wisdom.

But the Manner in which he produc'd the immortal Soul, is yet much more astonishing. He did not extract it from Matter, but inspired it from Above: It was a Blast of the Breath of Life, which proceeded from himself. When he created other living Creatures, the Word was, *Let the Waters bring forth Fishes*; and it brought forth the Monsters of the Sea, and every living Animal that moves in the Bosom of the great Profound. *Let the Earth*, he added, *bring forth Cattle and creeping Things, and Beasts after his Kind; and it was so*.

This was sufficient for the Production of those living Creatures, whose Life is merely brutal, and to whom he gave no other Action than what depends on bodily Motion: They were simply taken out of the Waters and the Earth. But that immortal Soul, whose Life was to be an Imitation of his own, who was to live like himself, with Reason and Understanding, who was to be united to him in Contemplation and Love, and who for that Reason was made in his Image, could not be extracted from a material Substance. God may so work upon Matter, as to fashion it into a most beautiful Body: But in what Manner soever he had turned and wrought it, he could never have found there his own Image and Likeness. A Soul made in the Image of God, and capable of being happy in his Possession, could be produced only by a new Creation: It must descend from Above; which was the Meaning of that *Breath of Life*, blown from the Mouth of the Almighty.

We ought to remember, that *Moses* explains to us carnal Men, by sensible Images, the most sublime intellectual Truths. We must not imagine, that God breathed in an Animal Manner, or that our Soul is only a subtle Air, a detached Vapour. The Breath

which God inspired, and which carried with it the Divine Image, was neither Vapour nor Air. Nor ought we to believe, with some dreaming Philosophers, that our Soul is actually a Portion of the Divine Nature. God is not such a Whole, as can be divided into Parts; or, if this was possible, could those Parts be created: For then the Creator, the self-existent Being, would be only a Compound of Creatures. The Soul is made, and made in such a Manner, as to be no Part of the Divine Nature, but only an Existence in the Image and Likeness of that Nature; a Being that should be ever united to him that formed it. This is what we are to understand by the *Breath of Life*, the living Soul here spoken of by *Moses*.

Adam, no doubt, was created at first in full Perfection of his Reason; yet if we take a View of him in that State, we shall perceive that he could not attain a competent Knowledge of many Things, without the Assistance of Divine Revelation. We may suppose him in the Condition that *Milton*, a good Commentator on *Moses*, makes him describe in his own Person.

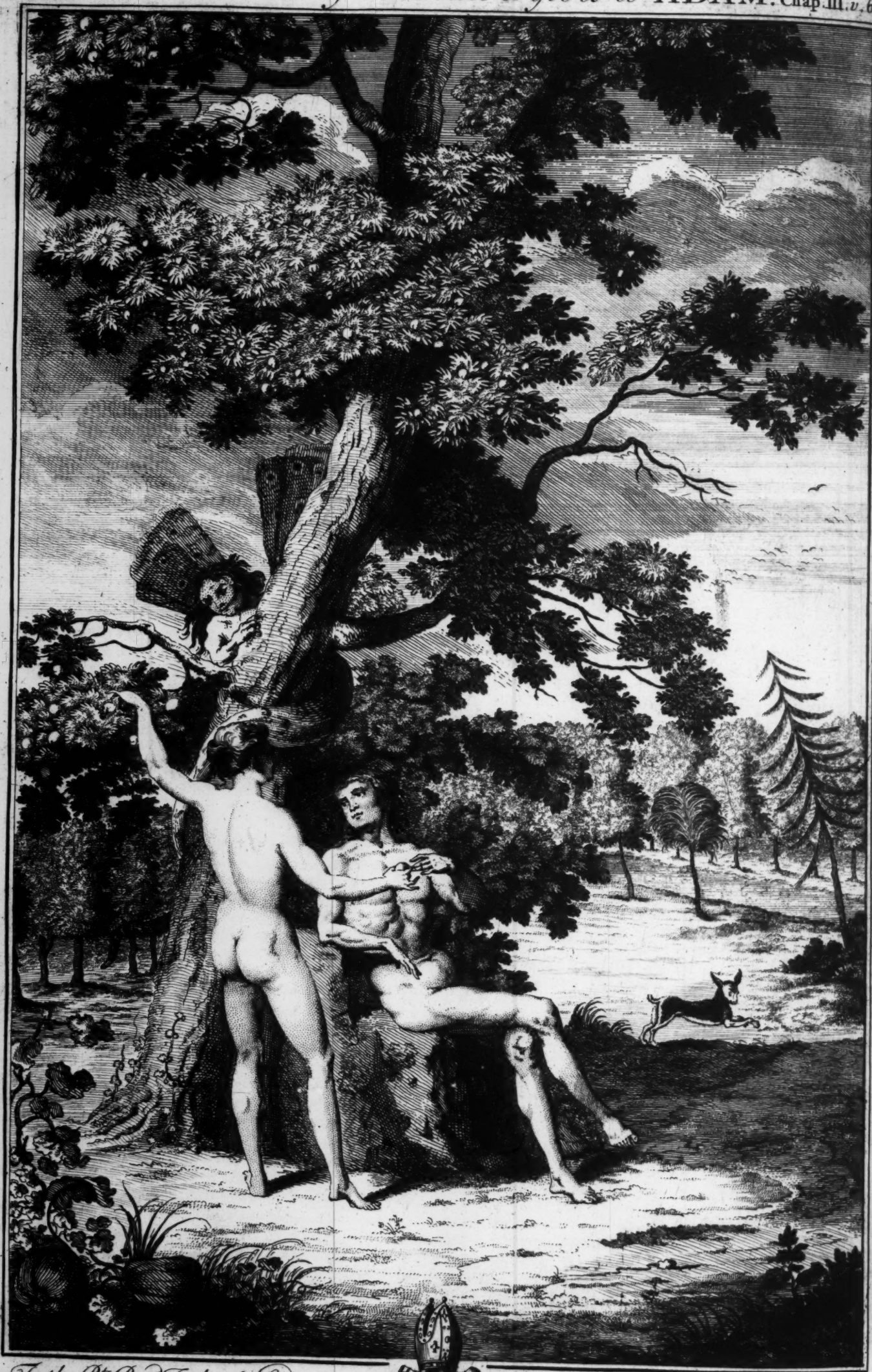
Myself I then perus'd, and Limb by Limb
Survey'd, and sometimes went, and sometimes run
With supple Joints, as active Vigour led;
But who I was, or where, or from what Cause
Knew not. To speak I try'd, and forthwith spake;
My Tongue obey'd, and readily could name
Whate'er I saw. "Thou Sun, said I, fair Light,
"And thou enlighten'd Earth, so fresh and gay,
"Ye Hills and Dales, ye Rivers, Woods, and Plains,
"And ye that live and move, fair Creatures tell,
"Tell, if ye saw, how came I thus, how here?
"Not of myself:—By some great Maker then,
"In Goodness and in Pow'r pre-eminent.
"Tell me how I may know him, how adore,
"From whom I have that I thus move and live,
"And feel that I am happier than I know."

In this Perplexity, the Divine Wisdom and Goodness constrains us to believe that God, either by the Ministry of his holy Angels, or by some immediate Inspiration, took Care to inform him of every Thing that it was necessary for him to know.

But at what Time was this first Man created? When Light had penetrated the dark Atmosphere, the Air was clarified from noisome Vapours, and the Waters were gathered together in their Beds and Channels; when the Surface of the Earth was become dry, and covered with a Profusion of vegetable and animal Beings; when the beautiful System of Sun, Moon, and Stars was disposed in Order, as well for the Contemplation of a rational Being, as to distinguish and influence the several Seasons: Then did the Almighty, in Council as it were with himself, say, *Let us make Man after our own Image, and impart to him the Dominion over all that we have created on Earth*. Accordingly, he took of the Dust of the Ground, that from the Incongruity of the Matter we might learn the Difficulty of the Performance, and when he had fashioned it according to the Idea of his supreme Wisdom, he infused into it an immortal Spirit; and *Man became a living Soul*.

Thus was Man formed, and from him the Companion which God had decreed him. All Mankind are sprung from one single Marriage, that however dispersed and multiplied over the Face of the Earth, they might all be for ever one and the same Family.

Adam, upon Survey of the several Creatures around him, of his Superiority over whom God had given him Information, might probably entertain some uneasy Reflections, that every one else was provided with a Mate, and he alone left destitute of any familiar Companion. To answer his Desires in this Particular, *God caused a deep Sleep to fall upon him*, not only as an Expedient for bearing the wonderful Operation without Sense of Pain, but as a Trance or Extasy, wherein was represented to his Imagination both what was done to him, and what was the mystical



To the Rt. Rev. Father in God EDMUND
This Plate is most humbly Dedicated
His Lordships most Dutiful and Obedient
Arnold Tanhaecken Delin



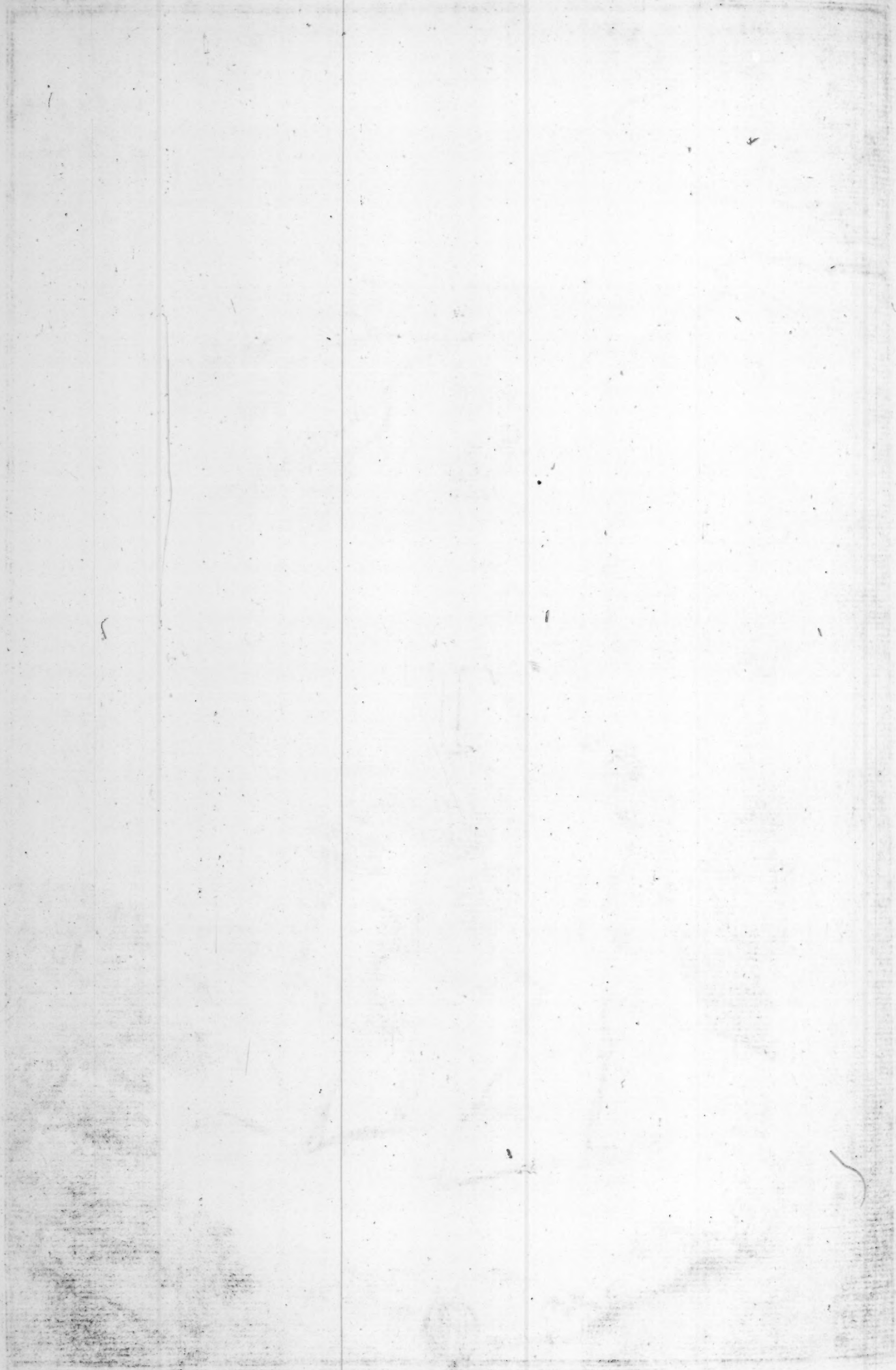
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To the R^t Rev^d Father in God EDWARD
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His Lordships most Dutiful and Obedient



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mystical Meaning of it. During this Sleep, God, who could as well have form'd Woman, as he did Man, out of the Dust of the Earth, in order to signify that Tenderness of Endearment, which ought to subsist between Husband and Wife, took Part of the Substance of Adam's Body, and therewith form'd the Body of Eve:

Manlike, but diff'rent Sex, so lovely fair,
That what seem'd fair in all the World, seem'd now
Mean, or in her summ'd up, in her contain'd.

It is a mere trifling Objection which some have made, that because in the Formation of Woman, there is no Mention of breathing into her Nostrils, as into the Man's, she had therefore no Soul given her by the Almighty. May not every one see, that the Historian only meant to represent a peculiar Circumstance in the Woman's Composition, her being taken from the Man's Side, leaving it as a Point determin'd that in every Thing else, except the Difference of Sex, she was exactly the same as her Husband?

Our First Parents, thus created, were put into that delicious Garden, the terrestrial Paradise. It was an Obligation that God had laid upon himself, to make his own Image happy. He gave a Precept to the Man, to let him know he had one Master; a Precept depending on a sensible Thing, because Man was made a sensible Creature; a Precept altogether easy, in order that his Life might be ever pleasant, so long as he kept it innocent.

I shall not enter into any Enquiry concerning the Situation of the Garden of Eden, the happy Seat of Mankind in their State of Innocence. Rather let us examine what was that Image of God, the divine Similitude, the Perfection of human Nature, enjoy'd by our First Parents at that Time: And it seems to have consisted of many Ingredients, some natural, others supernatural.

The supernatural Part, with Respect to the Soul, enabled Adam, as it appears from his History, to bear the divine Presence, and converse with the Almighty; to view Essences in themselves, and read Forms without the Comment of their respective Properties; to see Consequences yet dormant in their Principles, and Effects yet unborn in their Causes; to pierce almost into future Contingencies, and improve his Conjectures to the Certainty of a Prediction: With Respect to the Body, it gave the Privilege of Immortality to Matter naturally corruptible, by the inherent Virtue of the Tree of Life.

What was natural to him in this happy State, was an universal Harmony in all his Faculties; an Understanding fraught with all Manner of Knowledge; a Will submitted to the divine Pleasure; Affections plac'd upon their proper Objects; Passions calm and easy; a Conscience quiet and serene; resplendent Holiness; perfect Felicity; and a Body adorned with such Comeliness and Majesty, as might justly challenge the Rule and Jurisdiction of the inferior World.

This, as near as can be collected from the *Mosaical* History, compared with other Places of Scripture, was the Nature of Man as he came out of the Hands of his Maker: This was the Nature he might have preserv'd, upon the easy Condition of only abstaining from the Fruit of one Tree, when all the rest of this delightful Plantation was devoted entirely to the Gratification of his Senses.

But Man did not keep a Commandment of so little Restraint: He listen'd to the evil Spirit, the Tempter; he listen'd to his own Inclinations, instead of attending to God only: His Loss was therefore inevitable. But let us consider it a little in its Origin, as well as in its Consequences.

God had at the Beginning created his Angels, an Order of Spirits, distinct from all Matter. He, whose Works are all perfectly good, created them in Holiness, with a Power of being for ever happy by only a voluntary Obedience. But whatever is created from nothing,

cannot be absolutely perfect: A Part of these Angels suffered themselves to be seduced by their own Ambition. Wretched is that Creature who delights in itself, and not in God! It loses in a Moment all that it had received. Strange Effect of Sin, that these Angels of Light became Spirits of Darkness, and had no Capacity left but for the most malicious Purposes! A malignant Envy took Possession of them, in the Room of pure Love; their natural Dignity degenerated into Pride; their Felicity was converted into the gloomy Consolation of seducing others to the same Ruin, and their beatific Exercises into the pitiful Employment of tempting Mankind. The most perfect of them all, who had likewise been the proudest, was now become the most mischievous, as well as the most unhappy.

Man, whom God had made a little lower than the Angels, became an Object of Jealousy to so intelligent and miserable a Being; who wished to make him participate in his own Rebellion, that he might afterwards involve him in the same Destruction. Let us hear in what Manner he accomplish'd it, and look into the Bottom of his Artifices. He address'd himself to Eve, as the weakest of the two; but in speaking to her, he spoke to her Husband at the same Time: "Why has God laid this Prohibition upon you? If he has done a reasonable Thing, you ought at least to know what the Reason of it is. The Fruit you are forbid is not Poison; why then should you die with eating it?" Thus did the Spirit of Rebellion begin; and by reasoning on the Justice of the Command, the Obligation of Obedience came in Question. "You shall be as Gods, free and independent, happy in yourselves, wise for all Purposes. You shall know Good and Evil; nothing shall escape your Penetration." By such Motives as these was the human Spirit excited against its Creator, in Defiance of his Ordinance. Eve, half persuaded, look'd wishfully at the Fruit, and concluded from its Beauty, it must be pleasant and good to the Taste. Conscious that God had united in Man a Body and a Soul, she thought that in Favour of the same Creature he might have conferred a supernatural Virtue on Plants of the Garden, and annexed intellectual Gifts to sensible Objects. She took of the Fruit therefore, and did eat,

Earth felt the Wound, and Nature from her Seat
Sighing, thro' all her Works gave Signs of Woe.

After having eat of this alluring Fruit herself, she presented some of it to her Husband. The Attack was dangerous. Temptations are strengthened by Example and Complaisance. The Sentiments of the Temper, so well supported, a deceitful Curiosity, a flattering Pride that began to rise, the secret Pleasure of being his own Master, of acting according to his own Will, insinuate into his Soul, and blind his Understanding: He dares venture the dangerous Test of his own free Agency, and with the Fruit he tastes the pernicious Sweetness of a momentary Satisfaction: His Senses unite to recommend the fatal Charm; they prevail on, subdue, captivate the Man, who before kept them in Subjection.

Earth trembled from her Entrails, as again
In Pangs, and Nature gave a second Groan;
Sky low'r'd, and, murmuring Thunder, some sad
Wept, at completing of the mortal Sin. (Drops

In a Word, all the Creation now undergoes a manifest Change! The Earth no more smiles on her Lord, and presents him her voluntary Offerings; he must henceforth eat his Bread in the Sweat of his Brow. The circumfluent Air is no longer serene. The subject Animals, of whom the fiercest and most hateful did but afford him an innocent Delight, now terrify him with their hideous Forms, and hostile Appearances. God, who had made every Thing for his Enjoyment, in an Instant turns all Nature into one universal Enemy. The Wretch even torments himself, and is ashamed at

the turbulent Emotions of his own Passions and Senses. That first Work of the Creator, wherein all was good, no longer exists: Sin has made a new Universe, which Nature would gladly hide. Man can no longer support his conscious Guilt; he would gladly be conceal'd from his very Self, but the Presence of God is still more insupportable. That great God, who had made him in his own Likeness, and given him Senses for the necessary Inlets to his Mind, was now pleas'd to appear under a sensible Form. The Man trembles, seeks out the thickest Part of the Grove, and endeavours to fly from his hitherto supreme Happiness. His Conscience accuses him before God speaks, and his pitiful Excuses but augment his Confusion. Death must now be his Portion; the Means of becoming immortal are removed entirely out of his Power, and a more terrible Death behind, that of the Soul, is typified by this corporal Death to which he is condemned.

It may be demanded, how far the Image of God, before described, was defaced by this Transgression? The Answer is, that whatever was supernatural and adventitious to Man, by the Benignity of Almighty God, and on the Condition of his Obedience, was entirely lost: What was perfective of his Nature, such as the Excellency of his Knowledge, the Subordination of his Faculties, the Tranquillity of his Mind, his full Dominion over other Creatures, was sadly impaired: But what was essential to his Nature, the Immortality of his Soul, the Faculties of Intellection and Will, and the natural Beauty and Usefulness of his Body, still remain, notwithstanding the Concussion they then sustain'd.

Milton has admirably described what we may imagine our first Parents now felt in themselves, immediately after their Fall; and before they came to a Sense of it.

As with new Wine intoxicated both
They swim in Mirth, and fancy that they feel
Divinity within them, breeding Wings,
Wherewith to scorn the Earth. But that false Fruit
Far other Operation first display'd,
Carnal Desire inflaming: He on *Eve*
Began to cast lascivious Eyes; she him
As wantonly repay'd; in Lust they burn.

In *Adam's* Sentence we read our own. God, who had determined to extend the Recompence of his Obedience to all his Posterity, entails his Punishment in the same Manner. No sooner has the Man revolted, but he is condemned, he is smitten; not in his own Person alone, but in his Children, the most tender, the most dear Part of himself. We are all Children of Wrath for his original Offence, and our Nature is infected in the very Source.

But while we shudder at the Divine Justice, which inflicts a Curse on the whole human Race, we may not presumptuously examine the Laws of it. Let us adore the Judgments of God, who considers universal Mankind as one Person, in that Man from whom they were all to proceed. Let us then admire the divine Mercy, which turns our Eyes to a more agreeable Object. Under the Figure of the Serpent, whose wreathing Spires are a lively Image of the dangerous Insinuations and fallacious Windings of the evil Spirit, God reveals to *Eve*, our primitive Mother, her conquer'd Enemy, and announces that blessed Seed which should bruise the Victor's Head. Jesus Christ, the Son of a Virgin, in whom alone *Adam* had not sinned, was the Object of this Promise.

But before the Mission of this second *Adam*, it was proper that Human Kind should know, by long Experience, the Necessity they had of such a Saviour. Man was now left to himself; his Inclinations grew corrupt, his Irregularities were beyond Measure, and Iniquity cover'd the Face of the whole Earth.

Cain was the first Child that ever was born into the World, and *Eve* was so fully persuaded that the pro-

mised Seed would immediately descend from her own Person, that, upon her Delivery, she cried out in a Transport of Joy, *I have gotten a Man from the Lord*, or rather, *the Man the Lord*, supposing him to be the very Person who should subdue the great Enemy of Mankind: Accordingly, the Name she gave him signifies *Acquisition*.

Her next Son, *Abel*, which denotes *Sorrow* or *Mourning*, probably was not so called till after his tragical Death, which occasion'd great Grief to his Parents, and was the first Instance of the horrid Depravity of human Nature.

These two Brothers, being of quite different Tempers, devoted themselves to different Employments: *Cain*, who was surly, sordid, and avaritious, took to tilling the Ground; and *Abel*, who was gentle and ingenuous, to the keeping of Sheep. It was customary, even in their Time, to make Acknowledgments to God, by way of Oblation, for the bountiful Supply of all his Creatures: *Cain*, as a Husbandman, offer'd the Fruits of the Ground; and *Abel*, as a Shepherd, the Firstlings, or, as some translate it, the Milk of his Flock. But upon some solemn Occasion, God, who estimates only the Sincerity of the Heart, gave a visible Token of his Acceptance of *Abel's* Sacrifice, preferable to that of *Cain*, who was thereupon transported with Envy against his Brother, and formed the unnatural Design of taking away his Life.

Tho' God kindly expostulated the Matter with him, and admonished him against proceeding in his wicked Purpose, *Cain* took the first Opportunity of meeting his Brother alone, to pick a Quarrel with him; which ended in his committing the atrocious Fact, and burying the Body, as he thought, in a Place of Safety. The Almighty however soon called him to account for what he had done, banished him from his divine Presence as a *Fugitive and a Vagabond*, and commanded the Earth *not to yield him her Strength*. Pursuant to this Sentence, he fled from the sacred Place where God often manifested his Glory, into a remote Country, called the *Land of Nod*. Here his Descendants soon multiplied, and built a City, to defend what they had acquir'd by Rapine; there being no Need of Fortifications before Violence prevailed.

This Story of *Cain*, his enticing his Brother into the Field, his dreading the Vengeance of every one that saw him, his going into the *Land of Nod*, taking a Wife, and building a City, are thought, by some, to be strong Objections against the Opinion of *Adam's* being the first Man. But the Time *Cain* murder'd his Brother being in the 129th Year of the World's Age, there is no Absurdity in believing, that the Race of Mankind must be then pretty numerous, that they were spread round the neighbouring Provinces (as the *Land of Nod* is proved by *Huetius* to be *Susiana*;) that they might begin to live in Communities, and therefore that the Word *Field*, may be taken in its most extensive Sense, as used in Opposition to the Town or the City.

God, upon this Defection of *Cain*, rais'd up a holy Seed in the Room of *Abel*; the Children of *Seth*, who lived with greater Simplicity of Manners, but at perpetual Animosity with the *Cainites*, on Account of their opposite Characters. From *Seth* descended *Noah*, and all the *Postdiluvian* Patriarchs; the Posterity of *Cain* being entirely swept away in the general Deluge. This Deluge, however, was not brought upon the Earth, till the *Cainites* were not only themselves universally corrupted, but had found Means likewise to seduce the *Sethites* to almost an equal Depravity.

In the mean Time *Adam*, having now lived nine hundred and thirty Years, and been the Father of a great Number of Children, submitted to the Sentence denounced against him at the Fall, and return'd to his native Dust. Tradition says, that before he gave up the Ghost, he call'd his Son *Seth*, and all the Branches of his numerous Family about him. He gave them a strict Charge that they should always live separate from, and have

have no Manner of Intercourse with, the impious Family of Cain. But this Injunction had its Effect only for a few Generations, after which the two Families intermarried together, and begot a Race not less wicked than the worst of their Ancestors.

It is the Opinion of many, that *Adam* was buried at *Hebron*, in the Cave of *Macpelah*, which *Abraham* purchased many Ages after for the Burying-place of himself and his Family. The *Oriental* Historians say, that when *Adam* saw Death approaching, he commanded his Children to embalm his Body with Myrrh, Frankincense, and Cassia, and deposite it in a certain Cave, on the Top of a Mountain, which he had chosen for the Repository of his Remains, and which was called the Cave of *Konuz*, from an *Arabian* Word, signifying, to lay up privately. This Precaution, according to the *Jews*, he order'd to be taken, lest his Posterity should idolize his Relicks. Several of the primitive Fathers believe, that *Adam* died in the Place where *Jerusalem* was afterwards built, and was buried on Mount *Calvary*, in the very Spot where *Christ* was crucified. Others again hold, that, tho' he did not die at *Jerusalem*, yet *Noah*, at the Time of the Deluge, put his Body into the Ark, and took Care to have it buried there by *Melchisedeck*, the Son of *Shem*, his Grandson. The *Mahometans* will have his Sepulchre to have been on a Mountain near *Mecca*, and the ancient *Persians* in *Serendil* or *Ceylon*: So ambitious, as one observes, is every Nation to have the Father of all Mankind repositied with them. As to *Eve*, the Mother of all Living, we have no Intimation in Scripture when she died: But there are some who venture to tell us, though upon what Foundation is hard to conjecture, that she out-liv'd her Husband ten Years.

Now I have given this orthodox and literal Interpretation of the *Mosaic* Account of our common Parent, I proceed to Dr. *Burnet's* ludicrous Paraphrase and Remarks on the same Piece of primitive History. This very ingenious Gentleman, having discover'd, as he apprehends, a World of Absurdities in *Moses's* Narrative literally taken, is for reducing it all to Allegory, and therefore puts it into Modern Language, in order more effectually to expose the obvious and literal Sense. I have preserved his Thoughts, not the Order of his Words.

As to the first Man, *Adam*, *Moses* says he was formed, not out of Dragon's Teeth, as others have feign'd concerning their Men, but out of the Dust or Clay of the Earth; and when his Body was formed, God breathed into his Nostrils the Breath of Life, and Man was made a living Soul. But after another Manner, and of other Matter was Woman built; namely, with one of *Adam's* small Ribs, taken away by God while he was asleep.

Hence the Curious ask whether this Rib was useless to *Adam*, and beyond the Number requisite in a compleat Body? If not, when it was taken away, *Adam* would have been a maimed Person, and robbed of a Part of himself that was necessary; for as much as in the Fabrick of the human Body nothing is superfluous, and no one Bone can be taken away without endamaging the Whole. But if this Rib was really useless to *Adam*, and he had only twelve Ribs on one Side, and thirteen on the other; this was like a Monster, as much as if he had been created with three Feet, or three Hands: Whereas, in the Beginning, all Things were made by Number, Weight, and Measure; that is, with the utmost Exactness.

But, what is still more perplexing, How out of only one Rib could the whole Mass of Woman's Body be built? For a Rib doth not equal the hundredth Part of an entire Body. If the rest of the Matter was taken from elsewhere, *Eve* might be more properly said to have been formed out of that borrow'd Matter, whatever it was, than out of *Adam's* Rib. The Rabbinical Doctors indeed solve the Matter another Way, and tell us that the first Man had two Bodies, the one Male and the other Female, till God, having cloven *Eve* from *Adam*, gave her to him for a Wife. But others con-

jecture, with more Probability, that *Moses* gave out this Original of Woman, to the End he might breed a mutual Love between the two Sexes, as Parts of the same Whole, and more effectually recommend his own Institution of Marriage.

The first Man and first Woman being formed, *Moses* tells us, that God made them a certain famous Garden in the East, or, as others render it, of *Old*, and gave it them as a Farm to cultivate and inhabit. It was a most delightful Place, water'd with four several Fountains or Rivers, planted with Trees of all Kinds, as well those that bore Fruit, as those that were agreeable for their Shade and Aspect. Among these Trees, in the Midst of the Garden, stood two more remarkable than the rest, whereof one was called the Tree of Life, the other the Tree of Death, or of the Knowledge of Good and Evil. Why one was called the Tree of Life is not certain; perhaps because whoever had eat of it, would have receiv'd from it Immortality. The Effects of the other, fatal Experience has sufficiently taught us: It is for our first Parents eating the Fruit of this Tree, that all their Posterity now smart, and is punished for a Crime committed some Thousands of Years before they were born.

We are to observe, that tho' in the Beginning of the History, the Paradisaical State is confined only to one Region, the Garden of *Eden*; yet afterwards, when the Curse of Barrenness comes, the whole Earth is brought in for a Share. Whence it is evident, that before this Alteration, the whole Earth yielded her Encrease without Labour, and was a Sort of universal Paradise: Otherwise, nothing had been chang'd by the Curse. Besides, it appears, that one small Country, or some few Acres of Land, could not alone enjoy such peculiar Privileges of Air and Soil. And suppose *Adam* had continued innocent, how would there have been Room for his Posterity, within the Inclosures of one Garden? Or admitting they were all shut up there, like unfledged Birds in a Nest, must all the other vast Tracts of Earth have stood empty, desert, and without Inhabitants? Nature itself does not allow of that; neither is it becoming the Divine Wisdom. From all these Reflections then we may conclude, that *Moses* put a Part for the Whole, the Example of a single Garden for the whole terrestrial Globe.

God, continues *Moses*, prohibited *Adam* and *Eve*, upon Pain of Death, from tasting the Fruit of the Tree of Knowledge. But it happened, upon a Time, that *Eve* sitting solitary under this Tree, without her Husband, there came to her a Serpent, or Adder; which, by what Means or Power we know not, civilly accosted her in these Words, or to this Purpose.

Serpent. All hail! most fair one. What are you doing so solitary and serious under this Shade?

Eve. I am contemplating the Beauty of this Tree.

Serp. It is truly an agreeable Sight, but much pleasanter are the Fruits thereof. Have you tasted them, my Lady?

Eve. I have not, because God has forbidden us to eat of this Tree.

Serp. What do I hear! Who is that God that envies his Creatures the innocent Delights of Nature? Nothing is sweeter, nothing more wholesome than this Fruit: Why then should he forbid it, unless he were in Jest?

Eve. But he has even forbid it on Pain of Death.

Serp. Undoubtedly you mistake his Meaning. This Tree has nothing that would prove fatal to you, but rather something divine, and above the common Force of Nature.

Eve. I can give you no Answer; but will first go to my Husband, and then do as he thinks fit.

Serp. Why should you trouble your Husband about such a Trifle? Use your own Judgment.

Eve. Let me see, had I best use it or no? What can be more beautiful than this Apple? How sweetly it smells! But may be it tastes ill.

Serp. Believe me, it is a Bit worthy to be eaten by the

the Angels themselves. Do but try, and if it tastes ill, throw it away, and say I am a great Liar.

Eve. Well, I'll try then. — Thou hast not deceiv'd me: It has indeed a most agreeable Flavour. Give me another, that I may carry it to my Husband.

Serp. Very well thought on. Here is another for you: Go to your Husband with it. — Farewell, happy young Woman. (*Aside.*) In the mean Time I will go my Ways; let her take Care of the rest.

Accordingly, *Eve* gave this Apple to the too uxorious *Adam*, who likewise eat thereof; when immediately they both became, I know not how, ashamed of their Nakedness; and sewing Fig-leaves together, made them a Sort of Aprons to cover their *Pudenda*.

Now as to this Part of the Story, we have not yet known that a Serpent could speak, or utter any Sort of Voice except Hissing. If *Eve* then had taken it for a dumb Animal, the very Speech of it would have frighten'd her, that she would not have stay'd to enter into a Conference with it. On the contrary, if the Serpent had from the Beginning been capable of haranguing, and only lost his Speech for having corrupted *Eve's* Piety and Faith, certainly *Moses* would not have pass'd over in Silence this Punishment, while he mentioned the inferior Penalty of licking the Dust. If all the Species of Serpents, or all the Beasts in *Eden*, had the Faculty of Speech too, pray what Offence had the rest been guilty of, that they also must lose the Use of their Tongues? If only one Species enjoy'd this Privilege, how came so vile an Animal, by Nature the most remote from Mankind, possess'd of so great Benefit above his Fellow Brutes? Arguing includes the Use of Reason. Was the Serpent a rational Creature? The Devil, they say, assumed his Form and Organs. But who tells them so? *Moses* attributes the Seducement of *Eve* to the natural Craftiness of the Serpent, and nothing else: *The Serpent was more subtle than any Beast of the Field.* The Serpent discourages, reasons, prevails. If a Creature naturally dumb had done thus, would *Eve* have receiv'd it so amicably? Was it the Woman's Ignorance and Weakness made her so easy a Dupe? Then why was not some good Angel made her Guardian, so liable as she was, poor silly Woman! to be over-reach'd, and yet so great a Price as there was stak'd on her Obedience? Ay, but she ought to have dreaded the Sentence: *In the Day that you eat thereof, you shall surely die.* Die! what does that mean, says the innocent Virgin, who had never yet seen the Death of a Flower, or felt so much as that Image of Death, Sleep. Then as to the Punishment of her Posterity, that was not included in the Sentence: Nor could the Punishment of the Serpent be just, if he only acted as compelled by the Devil.

As to the Aprons our Couple made after the Fall, (whence we may deduce the Original of the *Taylor's* Trade) where had they their Needles? who found them the Thread? Tho' these Questions are somewhat free, we are now seeking for the naked Truth,

But we proceed with *Moses*. After the aforesaid Transactions, he tells us, God in the Evening descended into the Garden; upon which our first Parents fled to hide themselves, among the thickest of the Trees. In vain they flee; God calls out, *Adam, where art thou?* Trembling he appears before the Almighty. *Lord, when I heard thee in the Garden, I was ashamed because of my Nakedness, and hid myself. Who told thee, says God, that thou art naked? Have you eaten of the forbidden Fruit? — That Woman thou gavest me brought it, she it was that made me eat it. — You have finely order'd your Business, you and your Wife! Here, you Woman, what is this that you have done? — Alas! for me, the Serpent gave me the Apple, and I did eat of it.* Then follows the Sentence.

"This Apple shall cost you dear, and not only you, but your Posterity, and the whole Race of Mankind. Moreover, for this Crime I will curse and spoil the

"Heavens, the Earth, and the whole Fabrick of Nature. But thou, in the first Place, vile Beast, shalt bear the Punishment of thy Craftiness and Malice. Hereafter shalt thou go creeping on thy Belly, and instead of eating Apples, shalt lick the Dust of the Earth. As for you, Mrs. *Curious*, who so much love Delicacies, in Sorrow shall you bring forth Children; you shall be subject to your Husband, and never depart from his Side, without having first obtained his Leave. Lastly, as for you *Adam*, because you have hearken'd more to your Wife than to me, with the Sweat of your Brow you shall obtain Food both for her and her Children: You shall no longer gather Fruits which grow spontaneously, but reap your Provisions with Labour and Trouble. May the Earth, for thy Sake accursed, hereafter grow barren! May she produce Thistles, Thorns, Tares, with other hurtful and unprofitable Herbs! And when thou hast here led a painful, laborious Life, *Dust thou art, and to Dust thou shalt return.* — In the mean while, let these Rebels be banish'd out of my Garden, and sent as Exiles into a strange Land, lest they also eat of the Tree of Life, and live for ever."

The Almighty however, for Fear the Criminals should perish through the Inclemency of the Weather, made them Doublets of the Skins of Animals; and being thus clad, he thrusts them out of Paradise. Finally, to prevent their Return, he placed Angels at the Entrance of his Garden, who, by brandishing a flaming Sword on every Side, guarded the Passage that led to the Tree of Life.

The Questions which the Doctor starts on this latter Part of the Story are chiefly these. Was it God himself, or an Angel, that kill'd and slay'd the Beasts to make Coats for our first Parents? Does not this favour a little of the Butcher? Would it not intirely have destroy'd some Species of Animals, if only two of a Sort were at first created? Did the Cherubim indeed stand at the Garden-gate, with a material two-handed flaming Sword? How long did they continue Centinels? Had it not been easier to fence the Garden by a River, and altogether as secure with respect to *Adam*, who knew nothing of Boats?

Our Author then disagrees with those who make the whole State of Innocence, the Fall, and Man's Continuance in Paradise, to be within the Compass of one Day. He cannot bear to see, that in so short a Time all Things were inverted, and put into total Disorder, and that the whole Frame of Nature, which had just now been compos'd and published, should before the first Time of the Sun's setting, fall to Ruin and Confusion: That in the Morning, God should say all Things were good, and in the Evening of the same Day, all Things were accursed: That a Work which was six Days e'er it could be brought to Perfection, by an omnipotent Architect, should be thus in so few Hours ruin'd by so vile a Beast? Alas! how fleeting and inconstant is the Glory of Things created.

Dr. Burnet concludes with declaring, that when he revolves all these Things in his Mind, which is wholly unbiass'd, he cannot be angry with those of the Fathers and ancient Writers, who have endeavour'd to convert them into Symbols, Parables, or Ways of discourfing adapted to the Vulgar.

And now we have given you the Substance of his Opinion as well as of that generally receiv'd by orthodox Believers, with the various Objections which have been brought against the several Parts of the latter, we leave every Reader to his own Judgment; whether to acquiesce in the strict literal Sense of the *Mosaical* History, or to reduce it all to moral Allegory and Fable, or to form to himself a new System of the Origination of Things, by bringing together the most plausible Particulars both of the one and the other.



Arnold Vanhaeken Delin.

*To the R^t. Rev. Father in God RICHARD
This Plate is most humbly dedicated
His Lordships most Dutyful and Obedient*



*WILLIS Lord Bishop of WINCHESTER,
by the Publisher of this Work,
Servant, Tho^s Edlin.*